

# Correctiō and Exhortation out of heartie

Loue / to a Pluckinge vnder the Obedience  
of the Loue / and to Repentaunce for their Sinnes,  
vnto all them that are wise in their owne conceits:  
and for that cause blasphemers our Service and our  
Communitie in the Loue / and iudge vs falslie.

Also to an Admonition of all single-minded  
heartes / which humble themselves obedientlie with  
vs, vnder the Loue and her Service.

Set-fourth by HN, and by him persved anew  
and more distinctlie declared.

*Translated out of Base-almayne.*



An open Rebuke is better then a secret Loue. Prou. 17.

Cursed be hee which smyteth his Neighbour pnuellie or  
trayteroulie: and all the People shall saye, Amen. Deut. 17. c.

A Backhyter bewrayeth all that hee knoweth in-secreat: but  
hee that is of a faithfull Heart, keepeth it close. Prou. 11.

The Woordes of the Backhyter are like vnto Strypes: and  
they persse the inwarde-partes of the Heart.

A venomous Mouth & a wicked Heart, is like vnto an Ear-  
the-pot couered-over with silver Drosse. Psal. 104. Pro. 26. lam. 4.

*AY. 3. P. 1639*

Now goeth the Judgment ouer the World :  
 Now becometh the Prince of this  
 World cast-out. Iohn. 12.



Now is the Saluation / the Power / and the  
 Kingdom, becom our Gods: and  
 the Might his Christes.  
 Apoca. 12.

02 ... 369

The Eleuenth Epistle  
of HN.

Correction and Exhortation / to an  
Admonition of all single  
minded Heartes.

The First Chapter.

**W**herfore doo A  
the People<sup>a</sup> raige or<sup>a</sup> Pfal. 2. 19. d.  
murmure? Wherfore ins<sup>a</sup> Act. 4. c.  
terpacte they our Saps  
inges: wherwith they  
are exhorted to the<sup>b</sup> En<sup>b</sup> 1. Pet. 1. b.  
trannee of the good Life;

to the worst: Wherfore thinke they<sup>c</sup> euell ouer<sup>c</sup> Math. 9. a.  
vs, in their Heartes? Wherfore<sup>d</sup> smite they vs<sup>d</sup> Deut. 27. a.  
secreatlie, with their Backbpytinge? Wherfore<sup>e</sup> Ierc. 18. c.  
shoote they fourth their venemous<sup>e</sup> Dartes at vs, Pfal. 11. 57. a.  
behinde our backe: And wherfore do many derpde  
or lest-at vs / as-though the God of Israel, were  
not our God: and the Lorde Iesus Christ, our  
Saviour?

2. D pee Backbiters with your false Tounge /  
and pee Declyners from the true Doctrine of the  
Seruite of the Loue of Iesu Christ, as also pee lgs  
nozaunt People / which presentlie make-vpp your-  
selues against vs and against our Loue extended

floel. 1. b.  
Act. 3. c.

g Gal. 5. b.

on you/ <sup>2</sup> Turne you about and repent: and vex not yourselves to-much, with your Ignorance/ lest yee <sup>2</sup> consume your owne Heart. Keepe hardelie your venemous Dartes in your Duxuer/ and your false Seede in your Maundes.

h 4. Efd. 4. c. d.

3. For of the venemous Dartes, there are more then to-manye shott-fourth: and of the contagious euell <sup>2</sup> Seede, there is more then enough sown. Let it once suffise, to spewe-fourth your Venom and wicked Seede against God and his holle Maistie, the House of his Loe.

i Rom. 8. d.

4. Wherfore will yee then murmur against God and his Helpones / dispyse God-his Maistie: the Habitation of his Loe? / and: throught the Malice or Enuye of your Heartes; <sup>1</sup> accuse and blame his elected Ministers: seeinge that no euell is happened vnto you by them.

k Sap. 11. 12. c.

l 1. Cor. 7. a.

m Math. 15. b.  
13. c.

B 5. Look into yourselves: Is it not your owne Wickednes, that seperateth you from vs / and from our Loe which wee beare towards you / and that falleth vpon you with your owne Opinions or Good-thinkinge / and also bringeth you, all Trouble / Grief / Payne / <sup>2</sup> and Smart: and all peruerse Mindes or wicked Thoughtes ouer vs? Wee haue not don any <sup>1</sup> harme nor iniurye vnto you nor anyman els. God hath also not don you any wronge. But yee will with your <sup>m</sup> vncleane Heartes / and earthlie Spirit: and with your Imagination of the Knowledge, beare-rule aboue God and his Requiringe: and aboue the Testimonies of his holie Spirit of Loe: and euensowith your corrupted Wysdomes and taken-on Knowledges, iudge Gods Trueth and his Helpones.



lypones. Yea; yee will also in your disobedient  
 Knowledge; which is that wicked<sup>n</sup> Seede and n Gen. 3. b.  
 the false Light of the olde Serpent; vnderstand the 4. Efd. 4. c. d.  
 Wordes of God and his Perfection. But yee Math. 13. c.  
 will not enter into the<sup>n</sup> Beginninge of the good o Math. 3. a.  
 Life, that reacheth vnto the Perfection / neither-yet Heb. 6. a.  
 fulfill the Acqurizinge of thesame.

6. **T**hou olde corrupted Adam; which  
 art wel-neere consumed to Dust and  
 Earth; wilt thou peat; in thissame Daye of Loue  
 and of the righteous<sup>n</sup> Iudgment of God and p Dan. 8. e.  
 Christ; make-yp thyself against God and his Math. 23. a.  
 holpones? That shall not prosper with thee. Iud. 1. b.  
 Thou art of Dust and Earth/ and thou shalt now  
 in thissame Daye of the Glozie of God, becom<sup>n</sup>  
 Dust and Earth againe/ according to the Wordes q Gen. 3. b.  
 of our Lorde and God. Eccli. 12. 2.

7. Therfore; D all yee People which haue your  
 Fourth-goinge, in the olde corrupted Beeinge o  
 Adam; turne-away bytimes your Heartes/Min-  
 des/ and Thoughtes, from all what is vayne and  
 destructionable / and shewe-fourth Repentaunce /  
 humblinge<sup>n</sup> you vnder the Obedience of the Loue<sup>n</sup>  
 of Iesu Christ, and vnder the Might o<sup>n</sup> Seruice r Eccli. 7. b.  
 of his holpones: and lay-downe yourselues euen- 1. Pet. 5. 2.  
 so, to a<sup>n</sup> Bench for the Lord-his Feete / er-euer Iam. 4. 2.  
 yee be viterlie swallowed-yp by the Iniquitie<sup>n</sup> and Psal. 110. a.  
 by your Self-seeking. For yee shall not, against Esa. 66. a.  
 God and his holpones/ nor yet against our most Math. 5. e.  
 holie Seruice of the Loue of Iesu Christ, p<sup>n</sup>oset  
 yourselues anythng at-all / neither-yet p<sup>n</sup>euaille o<sup>n</sup>  
 keepe y<sup>n</sup> Victorie. For y<sup>n</sup> highest God is<sup>n</sup> our Iudg: 1. Deut. 10. b.  
 hee is our<sup>n</sup> Ringe / our Arme o<sup>n</sup> Strength. Psal. 7. 9. 75. a.  
v Psal. 47. 96. a.  
x Psal. 123. 31.  
46. 6. 1. a.

8. Wherfoze will pee then murmure so-much/ al-  
so backbyte / scozne/ derpde/ and beare-enuye / and  
; to excuse yourselues and your Opinions befoze  
Men, as vpright and good; speake and write-  
fourth many Lyes against vs, O pee Dust and  
y Math. 13.c. Earth/ and pee<sup>r</sup> painted Walles. Yee are not able  
to doo anything at-all against our God. For hee  
is the Lorde/ and the Mightypone ouer all fleash:  
and besydes him ther is no God moze.

C 9. Ther is also none other God, nether in Hea-  
uen noz-yet vpon Earth/ then the God of the Jas  
melie of Loue, the true God of Israel, which is  
a 1. Cor. 4.a. our God/ that hath<sup>e</sup> declared himself; as an euer-  
b 2. Cor. 3.b. lasting Light; vnto vs. and hath euenso<sup>b</sup> glorified  
vs; in the true Light of his heauenlie Cleernes; in  
him, to his holypnes: and elected vs heere-vnto,  
c Psal. 9. 96.b. for to<sup>e</sup> iudge with vs and all his Sainctes, in  
AA. 17.d. this mostholie Dape of the Loue (to a righteous  
Judgment vpon the Earth) y vniuersall Worlde,  
with Righteousnes.

10. Ther is also none other Christ, noz any  
d Iohn. 1.b. Christ moze, that is true/ then the<sup>a</sup> onlie-bozne  
Sonne of God the Father, our Lorde and Saui-  
our: which is com vnto vs; to a Sauiour of the  
e AA. 1.b. People; from the<sup>e</sup> Right-hande of God his Fa-  
ther, in the Obedience of the Serutce of his Loue/  
f Iohn. 12.c. and hath euenso declared<sup>e</sup> himself vnto vs/ out-of  
13.d. 17.a. and with<sup>e</sup> thesame Cleernes of his Father, the  
g Iohn. 17.c. God of Israel, for to<sup>a</sup> make-manifest through vs  
h Ephc. 3.a. ; in these last and perrelous Tymes; his Salua-  
tion, vnto all the Generations of the Earth/ accor-  
ding to the Promises: and to take-in euenso; in  
this his Conninge; y Kingdome of this Worlde,

as the right Heyre / and to execute and persourne  
his Woork against all his Enemies / which haue  
not<sup>1</sup> willed or despzed him nor the Seruice of his  
Loue, that they mought haue ben saued. i Math. 25. b.  
Luk. 19. b.

11. In which Victorie against all his Enemies,  
in the Comminge of his Matestie / hee shall render  
or geue-ouer<sup>2</sup> the Kingdom / with all Power and  
Dominion, vnto his Father / that God may be all  
in all / accoordinge to the Promises. k 1. Cor. 15. a.

12. Ther is also none other Holpe-gost / nor any D  
holp-gost more / then the onlie<sup>1</sup> Holp Spirit of the  
Loue of God and Christ, which hath declared  
himself : out-of the Cleernes of the Father, the  
God of Israel, and out-of the Cleernes of y<sup>e</sup> Sonne  
of God, our Lorde and Sauour; vnto vs. Which  
holp Spirit, is the euerlasting Life<sup>2</sup> also the Loue/  
and the true Beeing of God and Christ itself: as  
also the sure<sup>3</sup> Pledge of our godlie Inheritance. m 2. Cor. 1. e.  
5. a.  
Eph. 1. b. 4. d.  
With the which, wee haue our communion in the  
spirituall and heauenlie Beeing: in such-wise, that  
wee also inherit with thesame, the<sup>4</sup> Treasures or  
Riches of all spirituall and heauenly Goods. and  
ther-to, the euerlastinge Life. n Math. 13. b.  
Apo. 21. a.

## The Seconde Chap.

**A** Drasmuch now as that thissame A  
glorious Matestie of God, is revealed  
vnto vs: as an euerlastinge Light<sup>1</sup> or  
vchaungeable Dape of Cleernes; in the  
heauenlie Beeing / So cannot I therfore keepe-  
close, the Goodnes and amiable Glozie of our God:  
but must out of the good Nature of God; which is

b Dan. 3.c.

c Psal. 35.41.a.

d Deut. 17.c.

e Esa. 5.c.

Pro. 3.a.

Rom. 11.b.

hominisped with mee; witnes euery-wheare his  
Righteousnes / appoone his Wisedom / and de-  
clare-fourth his Wapes: as the Wapes of the  
Righteous or Godlie; against all Self-wise ac-  
cordinge to the Fleash / and against all goodthing  
kinge and ignoraunt People / which turne them  
away from vs / and contemne or dispise this glo-  
rious Daye of the Cleernes of th: liuinge God,  
which is reuealed vnto vs: out of Grace; accor-  
dinge to the Promises of God the Father / and re-  
garde not the true Light: but deryde and least-at  
vs / not sparinge to shoote-fourth their Scoznsul-  
tauntes with a secret Hate ouer vs: and euenso  
simpe vs<sup>d</sup> pziuelie, contrarpe to the Lawe and the  
gratious Woorde of the Lorde: not considering  
God-his Light, that geueth his Cleernes by vs  
ouer the Darknes: nor God-his Wisdome, that  
floweth-fourth so aboundantlie by vs ouer & Foo-  
lishnes: nor God-his Righteousnes, which is so  
safe-makinge by vs ouer the Sinne: nor the man-  
lie Power of God, which is so childish-also by vs,  
ouer the Childishnes.

B<sup>2.</sup> But whilst now that ther are Certen / which  
are wyse<sup>e</sup> in their owne conceites / and euenso pre-  
figure a Cleernes vnto themselves, according to  
the Minde of the Fleash and Imagination of the  
Knowledge / So haue they therfore stombled or  
taken-offence at our Childishnes / and at the Appa-  
raunce of our Foolishnes: and, turninge them  
away from vs / and falslie repeytinge vs with som  
euell, behinde our backe / they haue shott-fourth  
their falsse Testimonies and Lyes, against vs: and  
euenso made-manifesti their falsse Heartes, against  
our

our childish and single-minded Goodnes shewed  
 on them/ how that ther is not els-what but Back-  
 bytinge and Traptorie in their Heartes \* and all  
 Venom<sup>r</sup> vnder their Tounge: and that they are<sup>f</sup> Psal. 14. 140. a  
 redelic-minded, to<sup>r</sup> seduce: with their subtil<sup>g</sup> Rom. 3. b.  
 Knowledge; the Simple-of-vnderstandinge, from<sup>g</sup> 1. Tim. 4. a.  
 our safe-making Ministracion/ and to bringe them<sup>g</sup> 2. Tim. 3. a.  
 into errour/ wherthzough then the erringe Sheepe,  
 becom-scattered ether straye-abzode one from anoz-  
 ther: also are tozne-in-peeces<sup>h</sup> and deuoured \* and<sup>h</sup> Esa. 53. b.  
 not gathered-together: to Concozde; into their<sup>i</sup> Ezech. 34.  
 right Sheepfold: noz-pet made-safe.<sup>i</sup> Iohn. 10.  
<sup>1. Pet. 3. e</sup>

3. Therfore haue not Such / noz pet their  
 wicked Nature, any Might noz Vnderstandinge  
 to instruct the Janozauit, with the safe-makinge  
 Testimonies of Christ, noz to assist oz reach-fourth  
 the hande vnto the Synners: to Repentaunce for  
 their Sinnes; with the true Vertue and Righ-  
 teousnes / for to leade them in, to the perfect Righ-  
 teousnes which God regardeth / noz-pet to go-be-  
 fore the Vnwpse, with the true Wisdom / noz to  
 point such as erre, vnto the right Wape / noz<sup>i</sup> Ezech. 34. a.  
 : through the Loue; to take-vpp all thinges concer-  
 ning the godlie Matiers, in Pacience/ noz-pet to  
 couer<sup>k</sup> the Multitude of Sinnes / to thende that<sup>k</sup> 1. Pet. 4. b.  
 the miserable People, mought be holpen-vpp out of<sup>l</sup> Iam. 5. c.  
 the Pitt of their Fall \* and so<sup>l</sup> made-safe. but they<sup>l</sup> Psal. 14. 51. b.  
 are, according to their vnamended Nature: like-as<sup>l</sup> 147. a.  
 it well appeereth; much-moze inclyned, to backbite/  
 detract / and blasphemee all thinges to the worst,  
 which chaunce vnto them, against their Minde.  
<sup>Esa. 57. 61. a.</sup>

4. For-that-cause/whilst that they in their Con-  
 trarpnes, are waxen angrie oz displeased with vs /

so cpe they out much-rather in all Streates and  
 Corners, that they haue ben injured / and that wee  
 and all singleminded Heartes, which: to the Pur-  
 ging of them from the Sinne; cleaue vnto the Doc-  
 trine and Concord of the Seruice of Loue, are wies-  
 ed / and that it is all Vnright / Ignorance / and  
 Follie, wherafter wee seeke & are zelous. and euen so  
 knowe<sup>m</sup> they then, to iudge much ouer vs / to deride /  
 scoorne / enuie / and slaunder vs / to spew-fourth and  
 spread-abrode to the worst, all thing that is against  
 their Minde / and to deface theire Neighbour: ouer  
 whom they haue conceaued a lothsomnes; or to  
 bringe him euery-where to reproch, with false De-  
 famations.

5. **S**eeinge then that I haue my respect bent  
 vnto my God / and how bounteous,  
 louelie, faithfull, true, and \* safe-makinge hee stan-  
 deth-minded / and how that hee hath illuminated  
 and endued mee with thesame Goodnes: in such-  
 sort / that I for-that-cause haue no regarde at-all  
 vnto the vaine and false Bablinge of many People.  
 but vnto the Ministration which is profitable and  
 necessarie for the Man vnto Saluation / So \* p<sup>er</sup>ser-  
 ueth hee likewise my Soule, vnder the Winges  
 of his Loue / To thende that I should cleaue vnto  
 him and his Maiestie \* and stand seruiceable vnto  
 all Men, to their Preservation in the Godsynes:  
 and not regarde the Backbeters / which speake euell  
 of mee / and lest-at mee. noz the Deryders or Sco-  
 ners / which walke in Lightmindednes, \* acco<sup>rd</sup>ing  
 to their owne Desires and Goodthinkinge: which  
 also turne them away from vs and our godlie Doc-  
 trine / dispraise the Dominion of God / together  
 with

m Psal. 10. 64.  
 Iere. 11. 18. b.  
 Sap. 1. b.

n Ezech. 18. c.  
 1. Tim. 1. 18. a.  
 3. Pet. 3. a.

o Psal. 17. 63. a

p 1. Pet. 2. 3. a.  
 Iud. 1. b.

with the<sup>1</sup> Communitatie in the Vnitle of Heart, <sup>9</sup> Iohn. 17. b.  
vnder the Obedience of the Loue. Yet do Manye  
of them make their boſt, that they in their falſe  
Dooinges, ſtande neuertheles vnparciall / cleaue  
vnto the Wooorde of the Lorde and his Loue / and  
deſire to haue Peace with all Men.

6. It is true: they cleaue-ſaſt vnto their goods **D**  
thynkinge Wooorde and the Loue of their owne  
Minde: nether fall they off ſo lightlie ther-from:  
and with the Woꝛlde, Manye of them ſtand alſo  
well vnparciall: and with the Childzen of the per-  
uerſe Woꝛlde / and with them that cleaue thers  
vnto / and geue-eare and bende their reſpect vnto  
them; they ſeekē indeede; their Peace: on them they  
ſee no euell / noꝝ-yet contende oꝝ take-part againſt  
ſuch/ noꝝ blaſpheame them: ſoꝝ they are moſtlike  
vnto their owne Heart.

7. But, towardeſ Them that haue humbled  
their Soules: ſoꝝ God-his Rightcouſnes cauſe;  
vnder the Obedience of the Loue: and that<sup>1</sup> beare <sup>r Math. 16. d.  
2. Cor. 4. b.  
Gal. 6. a.</sup>  
daplie the Croſſe and Paſſion: with Chriſt; in  
their Heartes, they ſtand not vnparciall/noꝝ deſire  
to becom one Heart and Minde with them: but  
boldlie take-part and inuape againſt ſuch: and can  
alwayes reſite much Iniuiſtice and Ignoꝛaunce of  
them. Yea / thervnto bende they daplie all their  
ſight/ <sup>s</sup> if happellie they mought ſpye-out oꝝ heare <sup>s</sup> <sup>Psal. 41. a.</sup>  
anythinge by them; that were not right in their  
Eyes oꝝ Eares / that they mought than ſpꝛead-as  
bꝛode theſame/ and ſo bringe them to reꝛoch.

8. Beholde/ This is the Nature of all Self-  
wypſe/ and of ſuch as haue turned them away from  
the Obedience of the Requyryng of the Seruice of  
Loue/

f Esa. 30. b.  
Mich. 1. 3.

Loue / and of all false vnpardall People / and false  
Heartes / which presumptuouslie take-vpon-them  
out of their vnrenewed Heartes, to testifie of gods  
lie Matiers, for Trueth / and to set fourth / mis  
nister or vse any Seruitces.

9. Ah / consider I pray you, what a false Vn  
pardallitie / and what a false Christianitie and des  
ecitfull Loue that such beare or occupie. and what  
maner of mutuall Peace, they all despyze very-well  
to haue, with the peruerse Worlde and all Vn  
godlie.

E 10. **S**h: my beloued Heartes; consider and  
note-well on Such, how whollie their

2 Sap. 2. c.  
Rom. 1. c.  
Eph. 4. b.

Vnderstanding is corrupted, throught their goods  
thynkinge Knowledge! Wher-through also they  
take their occasion, to blasphemie our Communis  
altie of Holpones in the Loue / and to defame vs  
with all Wickednes: and euenso: as vnder a  
v Math. 6. 23. Colour\* or Pretence of that which is better; couer  
they ther-withall their peruerse or wicked Heartes.

2 Sap 7. b. c.

11. Whilst then that my God: which onlie is  
the Lorde; doth geue nothing-els but \* Wisdom  
and holpe Vnderstandinge, in my Heart: and  
sheweth and teacheth mee nothing-els but all

y 1. Cor. 13. 2.

Wel-dooinge / So cannot I out of the \* Nature  
of his Loue, leaue or omitt / but must needes shewe  
myne Enemies, Friendshippe for Eninitie\* and  
Loue\* for Hate: declare vnto them the Saluation  
and Blessinge, for Blasphemie and Cursinge/  
and figure-fourth befoze them the Vniformitie of  
Heart in the Loue, for the Seperation: and euenso  
proffer the Grace of my God vnto myne Aduers  
saies, which hate / blasphemie / and curse mee:

2 Math. 5. c.  
Rom. 12. b.

and



and reach-fourth the hande vnto them/ soz to pluck  
 them to the Loue of my Lorde and God: and shew-  
 fourth all Faithfulnes and Loue, towards them  
 which haue smitten mee pziuelle oz trayterouslie.  
 spewed-fourth many Lyes and false Testimonies,  
 after mee and shewed all Unfaithfulnes to mee  
 and the Seruice of Loue/ insourminge them<sup>a</sup> with  
 Correction / Doctrine / and Exhortation / To  
 the intent that they should<sup>b</sup> repent them. be holpen  
 vpp from their Fall of Sinne. and mought spue  
 with mee, in the Vnitie of Loue / soz to<sup>c</sup> serue the  
 liuinge God / and to haue all Concorde and Peace  
 one with-another.

### The Thirde Chap.

**S**eeinge then that an open Rebuke A  
 is alwayes better,<sup>a</sup> then a secrete Loue: <sup>a</sup> Pro. 17.2.  
 the Instruction-of-discipline much blessed  
 er, then to smyte anye-man pziuelle: and  
 the Seruice of the holie Woorde vnder the Obes-  
 dience of the Loue, much-moze edifying and profit-  
 abler, then the Backtytinge/ So is therfore all  
 my Lust in our Seruice of Loue, to further That  
 which is to<sup>b</sup> most-edifying and godliest.

2. Therfore: D yee Resisters of our most holie  
 Seruice of the Loue/and yee Ignoraunt People;  
 consider once rightlie on the Loue and Goodnes,  
 which is extended on you, out of our most holie  
 Seruice of Loue: Receaue my Correction and  
 Exhortation: and take good-heede vnto my<sup>c</sup> In-  
 struction-of-discipline. Com hether and geue-care  
 to the right Knowledge/ and<sup>d</sup> learne Vnderstand-  
 ings

<sup>b</sup> 1. Cor. 13. b.

<sup>c</sup> Phil. 4. a.

<sup>d</sup> Pro. 4. 8. b.

<sup>e</sup> Prou. 1. 2. a.

3. 4. 5. a.

e Eccli. 6. 9.

f Psal. 141. 2.

Pro. 17. 2.

g Eccli. 6. c. 8. 2.

Math. 11. 8.

h Deu. 10. c.

Ier. 4. 2.

i Esa. 61. 66. c.

Eph. 1. b.

a. Pet. 3. b.

Apo. 2. i.

k Ier. 4. a.

l Esa. 57. 13. 2.

Ezech. 44. b.

m Ier. 6. b. 9. c.

A. 7. f.

n Esa. 30. b.

Mich. 2. 3. b.

dinge and holie Intelligence: and <sup>a</sup>bowe-downe  
your backe vnder the Rodde of the Lords. For  
the Strypes or the sharpe Sayings of Louers  
are much-moze conuenient <sup>t</sup>then the Kysse or  
Flattering-woordes of the Enuious.

3. For-that-cause/ com now all hether, into the  
howse of Instruction/ <sup>a</sup>and learne to humble your  
Heartes vnder the Obedience of the Loue/ and to  
make them nakedlie manifest befoze the Elders/  
that yee mought becom purged / from the Malice  
or Wickednes of your Heartes.

**B** 4. Let yourselues now be <sup>b</sup>circumcised on the  
Forestinne of your Heartes, in thissame holie Dape  
of the Loue: which is the Eight or Newe Dape  
to <sup>c</sup>the Renewinge of the Worlde with Righte-  
teousnes. And put-away euensow: through the Light  
of the Loue and his Seruice; the <sup>d</sup>Forestinne  
[namelie / the Darknesse] from your Heartes /  
Otherwise yee shall not com to the Glorie of God,  
nor to his Sanctuarie. For no <sup>e</sup>Uncircumcised,  
shall enter into the Sanctuarie of God.

5. **H**owbeit/ many of you refuse this Grace,  
which is proffered vnto you/ waxing bit-  
terlie-minded and hardening your Heartes there-  
against. Therfore is my Complaint ouer you,  
vnto my God/ that yee are yeat so vterlie <sup>f</sup>uncir-  
cumcised, on your Eares / Lippes / and Heartes:  
also for that yee set yourselues so presumptuouslie in  
Iudgment / and will <sup>g</sup>geue-sentence of God-his  
Matters: according to the Imagination of your  
Knowledge; out of your vncleane Heartes.

6. I demaunde of you, on the behalf of my  
Lorde and God/ who hath prouoked you therunto/

downe  
r. For  
Louers  
sses o2  
into the  
le pour  
and to  
lders  
Malice  
on the  
e Dape  
Dape  
Righ  
Light  
estinne  
artes  
f God  
ncised  
Bace  
ng bit  
s ther  
r pou  
vncity  
artes  
ustie in  
ed-his  
of pour  
of my  
rvento  
02

oz what Spirit hath enforced you to thesame, to  
gecur-iudgment of such Matiers. The Decasion  
I haue chiesliest to demaunde, of them that daylie  
deale o2 conuersate-them with vs, in sayned maner/  
shewing vs o2 Those which are one with vs, in  
our pzesence, a laughinge \* Mouth o2 sauourable  
Countenaunce/ and yet in-secreat, speake all euell  
of vs. o Psal. 37. b  
1er. 9. a.

7. D: I pray you; tell mee hardelie/ pee which C  
are now so wps<sup>e</sup> in your owne conceites: With p Pro. 3. a.  
Esa. 5. c.  
Rom. 12. b.  
what Spirit/ and with what Tounge, do pee  
thus pzuelie sympte vs / and detract and slander  
vs behinde our backe; wheras wee cannot make-  
answere to it: Out of what Nature haue pee thes  
same: D2 out of what Breastes suck pee such Ves  
nom of false and deceitfull Milke: And wherout  
get many of you such a false Freedom/that pee haue  
shewed such a faire Face, befoze our Eyes/and haue  
flattered vs with your Tounge, whilst pee were  
pzesent/ and yet now derpde vs with such a false  
Heart; among them that gladlie heare you; in ses  
creat o2 behinde our backe/ and sympte and slander  
vs so boldlie, with your false Spirit and Slaun-  
derous-tounge: Not onlie Vs. <sup>1</sup> but also the  
godlie Wisdom and holie Vnderstanding/ wher  
with God; thzough his heartie Loue; hath <sup>1</sup> endu  
ed vs: and blaspheminge euenso the <sup>1</sup> holie Spirit  
of the Loue of God and Christ, pee dispise the pzetio  
ous Treasures of the spirituall and heauenlye Ri  
ches/as also the highest Cleernes of God. q Luk. 10. b.  
1. Tess. 4. a.  
1. Pet. 2. b.  
r Ephe. 1. a.  
2. Pet. 1. a.  
s Heb. 10. d.

8. Which glozious Light o2 godlie Cleernes  
; wherein the Mosthigh<sup>st</sup> hath <sup>1</sup> comprehended vs, 12. Cor. 4. a.  
vnder the Obedience of his Loue; ouersadoweth/  
02

v Psal. 37. 46. b  
Esa. 30. b.  
Abac. 3. b.  
Soph. 1. 2.  
Zach. 1. b.

oz farre-away excelleth, all the Lightes of this  
Woꝛlde. Yea, all Vnderstandinges of this  
Woꝛlde must becom<sup>e</sup> dombe befoze thesame/ and  
bowe them all vnder thesame glozious Cleernes of  
God/ which is reuealed vnto vs. And all they that  
loue the vpright Righteousnes, must needes sape:  
This Light is verytrue.

### The IIII. Chap.

**A** Vee foolishh People: Contemne

a Math. 13. c.

ye heerfoze the pzctious Pearle/ because  
thesame is<sup>e</sup> founde in an Ater-of-earth,  
wherin it was hidden: oz soz that it is  
layde by God, in an<sup>e</sup> earthen Vessell/ which seems  
eth to-vnhonozable befoze pou/ and that hee like<sup>r</sup>  
wise, declareth-fourth thesame ther-out:

b Rom. 9. c.  
1. Tim. 2. c.

2. Contemne ye heerfoze the costlie Treasures/  
because<sup>e</sup> they are thus bozne, in earthen Vessels/  
and declared vnto pou ther-out<sup>e</sup> as also bzought  
vnto pou out of entire Loue:

c Rom. 9. c.  
2. Cor. 4. 2.

3. Contemne ye heerfoze the Righteousnes of  
God/ because thesame rpseth so glozioustie, ouer the  
finfull fleash/ and dealeth with such<sup>e</sup> Long-suffe-  
ring and so gratioustie with Sinners:

d Rom. 2. 2.  
1. Tim. 1. b.  
2. Pet. 3. 2.

4. Contemne ye heerfoze the Wisdome of God/  
because thesame is com in glozious Cleernes: with  
the Fulnes of the holie Vnderstanding; so perfect-  
bright, ouer the Foolishnes of Men:

e 1. Tess. 1. 2. b.  
1. Tim. 2. c.  
1. Pet. 3. 2.

5. Contemne ye heerfoze the Olde-age of Christ,  
because It ruleth so<sup>e</sup> gratioustie ouer the Childhod/  
soz to nourrish-vpp thesame: in Meeknes; to the  
Olde-age of the Man Christ:

6. Conz

6. Contemne pee heerefoze the Knowledge and holle Vnderstandinge / because thesame hath her communion oꝝ soſcietie with the Ignoraunt / foꝝ to leade them in , to the vpright and godlie Vnderſtandinge :

7. Contemne pee heerefoze the <sup>1</sup> Sunne : the <sup>f</sup> Mal. 4. a. <sup>Sap. 5. a.</sup> heauenlie Day-light of the ſupreame God : because thesame ſhyneth in the Waters, <sup>2</sup> which flowe from <sup>g</sup> Iohn. 7. d. our Bodie . and that God alſo letteth <sup>3</sup> thesame <sup>h</sup> Math. 5. c. ſhynē , as-well ouer the Euell oꝝ Sinners which humble them with vs, to the Concorde of the Loue / as ouer the Good oꝝ Righteous :

8. How is your Follie clomme-vpp ſo high in B you / that pee will not , that God-his Wiſdome : with his Loue ; rule <sup>1</sup> ouer you : but will pour <sup>i</sup> Math. 15. b. ſelues with your owne choſen and fleashlie Wiſe Luk. 19. b. dome gouerne yourſelues : Wher-through : whiſt that pee vnderſtand <sup>2</sup> not our ſecreat Mīnd of God ; <sup>k</sup> 1. Cor. 2. b. pee likewiſe contemne and beare-eniue towardes ſuch , ouer whom the Wiſdome of God : with his Loue ; ruleth and raigneth.

9. Yee iudge : indeede ; our Fooliſhnes / ether that which in your <sup>1</sup> peruerſe Eyes , ſeemeth to be <sup>l</sup> Mat. 6. 10. b. Fooliſhnes : Howbeit, pee are not <sup>m</sup> aware of your <sup>Luk. 11. d.</sup> owne moſt great Fooliſhnes. And therfoze alſo pee <sup>m</sup> Math. 7. a. knowe not theſame. <sup>Luk. 6. c.</sup>

10. But verely / If that They which humble them with vs, vnder the Doctrine of the Seruice of Loue, gaue-eare vnto your Fooliſhnes, which pee through the <sup>2</sup> Blindnes of your Heartes, eſceme <sup>n</sup> Rom. 1. c. foꝝ great Wiſdome ; and followed you therin / So ſhould pee not then ſee their Fooliſhnes noꝝ their Ignoraunce / Euen-like as Many of you do not ſee

B

noꝝ

nor vnderstande the Foolishnes and Ignorance of the Worlde.

o Eccli. 6. d.  
p Ephe. 4. c.

11. But whilst now that manye goodwillinge Heartes, see into the Ignorance of the wicked Worlde / and the Errour of manye People : and euenso<sup>e</sup> submit them with vs, to the holie Vnderstanding / soz to becom<sup>e</sup> taught and vnderstanding : vnder the Obedience of the Loue; in the vpright Being of the Loue / therfore do pee derpde them / and imbrayde them with their Ignorance / because they followe not <sup>the</sup> Self-minde of your Foolishnes.

q Rom. 1. c.  
2. Cor. 3. b.  
1 Aa. 17. d.

C 12. Therfore, O pee Self-wyse and Scripture-learned / and pee all which : out of the Knowledg; suppose that pee are<sup>e</sup> very-wyse or full of vnderstandinge / Looke once rightlie into your-selues : Beare sorowe ouer your Ignorance / and becom renewed in your Vnderstanding, through the Seruice of the holie and gracious Worlde, vnder the Obedience of the Loue.

8 Math. 18. b.

13. Stumble or offende you not at our<sup>e</sup> Childishnes / nor at the Apparaunce of our Foolishnes: but remember / that the Childishnes of <sup>the</sup> Holpones of God, is manlyer / and procureth or bringeth fourth more Frutes of Righteousnes, by the Believers / then the manlie Glozie of the wicked Worlde.

11. Cor. 1. b.

14. Remember also that the Foolishnes of God-his Elect, is much wyser / then all the Wisdom of the wicked Worlde.

7 1. Cor. 3. b.

15. For whoso seperateth hym not from the Worlde and from her Wisdom / and so<sup>e</sup> becometh foolish, before the Worlde / for the Wisdome of God-his cause / hee shall also not com to the Wis-

dom

doine of God / noz-ye vnderstand God-his secret  
Counsell.

16. Whoso likewise turneth him not about /  
and \* becometh childish befoze the Worlde, foze the  
manlie Vnde-age of Christ-his cause / hee shall also  
so not com to the Vnde-age of the Wan Christ.

x Math. 18.2.  
1. Cor. 14.2.  
Eph. 4.2.

17. Knowe ye not that ther standeth <sup>r</sup> written: D  
Not many Wyse, after the Fleash / not manye  
Prudent noz Ingenious. but that which is fool  
lish befoze the Worlde, hath God chosen.

1. Cor. 1.1.

18. But; alas; ye will not haue any regarde  
heereon / because ye are al-to-arrogant and proude,  
on the Knowledge of your darkened Vnderstand  
dinge.

19. Ye go-on with \* styffe Neckes o2 harde

2. La. 3.1.

Fozheade / and are al-to-wyse in your owne con  
ceits, foze to submit you singlemindedlie with vs  
Littlesones and elected holpones of God, vnder the  
glorious <sup>r</sup> Maiesie of God: and al-to-olde / self-  
righteous / and to reuerend in your owne Sichte /  
as also befoze the Worlde and her Wyse, foze to  
humble yourselues so simplelie with vs: in the  
childish and singleminded Beringe; vnder the D<sup>r</sup>  
bedience of the Loue.

1. Pet. 5.1.  
1. Tim. 4.2.

1. Math. 18.2.  
1. Pet. 2.2.

## The V. Chap.

**H**; my beloued Heartes; take A  
good-heede to your Reformation; what  
I write vnto you: harden \* not your  
Heartes, throught the <sup>r</sup> fatherlie Coarces  
tion / wherwith the Loue trayneth and insourmeth  
you so scrutable, throught her Minister HN.

Psal. 95.2.  
Heb. 3.2.  
1. Pro. 3.1.  
Heb. 12.2.

For her that out of the gracious Wordde of the  
 Lorde and his Seruice of Loue, setteth-fourth  
 your Sinnes: and that which is peat lacking vnto  
 you concerning the Loue, befoze your Eyes / and  
 despyeth to leade you ther-out with Correction and  
 Instruction / which also holdeth-fourth the Wapes  
 of the godlie Life / and is euenso your Minister,  
 for that pee mought com vnto God: the euerlasting  
 Life: / and be incorpozated into his vpright Right-  
 eousnes and Holynes: That is hee which right-  
 lie loueth you / and is rightlie seruiceable vnto you  
 to the true Loue of God and the Man, to your  
 Preservation in the Godlynes.

2. But your owne Wisedoms or Good-think-  
 ings / and they all which: out of the Imagina-  
 tion of their Knowledg; appzoue your doinges, in  
 c Mich. 2.3.a. the Foolishnes of your Heart / and speake to you  
 accordinge to your Minde / Those steale your  
 Heartes: and leade you euenso (which thinge pee  
 marke not) <sup>d</sup> into their Nettes. They lape Clos-  
 d Pro.7.c. thes vpon your Eyes / soft <sup>e</sup> Pillowes, vnder your  
 e Ecceh. 13.b. Armes / and leade you captiue in darke Wapes.

3. Therfoze turne you from all that, wher-  
 through pee haue seduced and deceaued yourselues:  
 and com to thissame true Light of Loue / which is  
 f Efa. 60.a. from God-his Grace, <sup>f</sup> appered and com vnto vs  
 iohn. 1.a. out of Heauen.  
 1. iohn. 1.1.a.

**B** 4. As-much then as that God thzough  
 This heartie Loue, hath extended his com-  
 passion on vs: with his Light; now in these perre-  
 lous Tymes / So acknowledge wee likewise,  
 thzough the Loue of God the Father / that ther is  
 none other Light nor Life moze: that is true; nor  
 hee-



heer-tofoze hath ben / noz-pet shall com, nether in  
Heaven / noz vpon Earth / but thatsame Light  
which is now in the last time : thzough the Loue of  
God the Father ; reuealed and com vnto vs : and  
that same is the true Light / wheron <sup>2</sup> Moyses and <sup>3</sup> Deut. 18. b.  
all the holie Propheates of God haue witnessed / <sup>4</sup> Eia. 60. a.  
and which the holie <sup>5</sup> Appostles of Christ and the <sup>6</sup> Iohn. 1. c.  
Euangelistes, haue published / to the Blessinge and <sup>7</sup> Act. 1. 3. 4. 7.  
Saluation of all the Generations of Mankinde, <sup>8</sup> 10. 13. &c.  
which beleue theron.

5. All whatsoever is against thesame / and humb-  
leth not itself ther vnder . but turneth-away ther-  
from / That is all Darknes / <sup>1</sup> Conceited-light or <sup>2</sup> Eia. 59. a.  
false-light / and nothing-els but Deceit and Ses-  
ducinge. For the Wape of thesame, <sup>3</sup> leadeth to the <sup>4</sup> Mat. 7. 25. d.  
Hell and eternall Damnation.

6. Therfoze / becom not seduced, by your owne  
Knowledge / noz pet by anymans Goodthinkinge /  
noz chosen Holynes : but turne your Heartes vnto  
the Stoolle of Grace / and to the euertlasting Day-  
light of Heaven, which is appered and com vnto  
vs : out of God-his Grace ; now in the last tyme /  
accor ding to the Promises.

7. **W**oz-that-cause, com now all hether / to C  
this true Light of the vpzight vndeceitfull  
Loue : Pet yourselues be shyned-vpon and lighted  
by thesame, thzough the Seruice of Loue : and  
becom pee euenso Lightes, <sup>1</sup> in the Light : and let <sup>2</sup> 1 Pet. 1. 6. b.  
the Loue : with Meekmindednes ; be planted in  
you.

8. Take now good-heede vnto thissame Dape  
of Loue / that pee may becom purged from all that  
which is contrarie to the Loue.

m Apo. 10. 2. 9. For I say vnto you verelie / that after this  
same Day of Loue, ther shall no " Day moze shyne  
oz appere out of Heauen, vpon the Earth: noz  
wee haue not till in euerlastingnes, to wayte for  
any other Dape moze. It shall also all perishe,  
n Pro. 1. c. that " refuseth the Grace, in thissame Dape / and so  
dispiseth the Mercie of God.

o Aa. 17. d. 10. For thissame Dape, is the Dape which  
God hath constituted oz ordapned / " in which hee  
will iudge the Compasse of the Earth with Righte-  
ousnes / through one Man, in whom hee hath  
decreed it: which holdeth-fourth the Belcefe before  
euerpone / seeing that God hath raysed Him from  
p 1. Cor. 15. b. the Death. Through whom, the " Resurrection  
of the Dead, becometh now also manifested and  
made-knownen vnto vs.

D 11. Beholde / this is heald-fourth before you out  
of heartie Loue / " to shend that yee should beleene /  
q Iohn. 10. g. and becom saued / " and mought haue a Portion in  
r Apo. 10. 2. the Resurrection of the Righteous " and reioyce  
with vs and all the Holyones of God, in the euer-  
lastinge Life.

f Pro. 1. 3. 4. 2. 12. Take thissame " effectuellie to heart: to a  
Reformation in the vertuous Nature of the Loue;  
D thou louelie Communitatie / thou ( meane I )  
which standest submitted: to all Obedience; with  
Heart / Minde / and Soule, vnder the Loue.

13. Haue now a sharpe regarde on the glorious  
Majestie of God / and on the Mercifulnes of his  
Loue / which becometh presentlie declared vnto vs,  
e Math. 14. d. out " of the heauenlie Being / and hath his Shape  
Aa. 1. b. vpon Earth. Submit you alwayes ther-vnder /  
and let not his Loue departe oz be turned-awaye  
from

from your Heartes: but let thesame be alwayes  
vnto you, to a ' Refreashinge of your Soules / <sup>1 Math. 11. 2.</sup>  
So shall yee not then be deceaued, by the earthlie,  
fleashlie, and goodthynking Men/ no2 by the false  
Heartes of the Scripture-learned. For all ' their <sup>v Eia. 19. 2</sup>  
Wayes are false, lpyng, and deceauable.

14. They will also not submitte them, but to  
their owne Goodthynkinge / or to the earthlie,  
fleashlie, and blouddie Thynge / and to Them,  
whiche like as they; are mynded to the earthlie  
fleash and Bloud / and which brynge-fourth their  
Goodthynkinge ther-out.

## The V I. Chap.

**W**h/ What a daungerous ' Tyme A  
is it presentlie, to the Preseruation of <sup>a Amos. 6. b.</sup>  
Soules. namelie/for Than that ' becom <sup>Mich. 2. 2.</sup>  
bozne out of the Loue and her Seruice! <sup>b 1. Pet. 1. c.</sup>

And with what ' Care and Foresightfulness, must <sup>c Heb. 13. b.</sup>  
now the Elders in the godlie Vnderstanding of the  
holy Spirit of Loue, ' nourrish-vpp their Childzen <sup>d 1. Pet. 5. a.</sup>  
of Loue/ to wende that the glorioz Freedom of  
the Childzen of God, mought becom manifested  
amonge them / and they not be seduced ther-from!  
For the Theeues or Robbers of Men, are pres  
entlie becom many: and the Deuourers sleape not.

2. Oh/ looke to it/ looke to it: and keepe you all  
a sharpe Watch; my beloued Childzen; sayth the  
holie Spirit of Loue: and in the Standing-vpp of  
the Violent-doers and Destroyers / so holde you  
in anye-case still: ' byde within your Doores: <sup>e 26. 16. a.</sup>  
go not without the Walles no2 Gates of the Citie/

untill the Destroyers be passed-by / that pee be not  
swallowed-vpp.

f Gal. 3.8.b.

3. Shewe not yourselfes : in anywise ; bare be-  
foze the Enemies : let them not see you : be now by  
them : whysit that the wicked Worlde yeat beareth  
rule ; eauen as-though pee were dead and were not /  
and <sup>e</sup> had no Speech in your Mouth : and walke  
euenso as inuisible and vnknown, befoze all such as  
are with-out the Familie of Loue / and make-manis-  
fest themselves as Enemies , ther-against : as also  
befoze them that turne them away therfrom. Be not  
in ante-case <sup>e</sup> hastie , to enterprize oz take-on anye-  
thinge : runne not befoze the time : and <sup>h</sup> looke not  
about after anything, as to deuise anie better thing/  
then the Loue / and That which is administred out  
of her Seruice.

g Esa. 51.b.

h Luk. 9. 17.d.

B 4. O thou pretious Manhod / looke onlie vpon  
thy God / and vpon the Goodnes of his Loue, shew-  
ed on thee / Otherwise thou must needes perriish.  
Secue-care in no-case vnto them, that are <sup>e</sup> bozne  
out of the earthlie Bloud / and are <sup>e</sup> Straungers  
from the Familie of Loue. God hath not sent them/  
nether are they anye Propheates that go-fourth  
from God.

i Iohn. 3. b.

k Ephes. 2.b.

l Math. 11.b.

Apoc. 3.b.

m 1. Cor. 11.b

5. O thou pretious Man / <sup>1</sup> becom now clothed  
with the Loue / and be prudent and vnderstandinge  
in the vertuous Nature. For it is all <sup>m</sup> to intrappe  
thee , that ther is such Huntinge / Coursinge / oz  
Runninge. For the Time is now com , that thou  
shalt be <sup>n</sup> inuironed / assalted / and persecuted, on eue-  
rie-side . namelic / by the Worlde / by the Fleash / and  
by all destructionable Lustes and Desires : also by  
all diuided oz of sundzed Parties and goodthinkng

n Math. 24.a.

Mark. 15.a.

Luk. 19. 21.b.

Men /

Men / and by all false Holinesses. All these shall spread-out their Nettes before thee / soz to plucke ether catch thee therein.

6. All lightminded Spirites / also all Scozners and° Deryders / all Offallers from the Service of o 1. Tim. 4. 2. 1. Tim. 3. 2. 2. Pet. 2. 2. 3. 2. Iudg. 1. 5. Loue / also all they that make-manifest their Wilpnes / Villanie / and false vnfaithfull Nature, against the Loue and her Communitatie / with all Backbiters and Slaunderers, which defame vs with much Falshod / shall also runne after thee / soz to plucke thee vnder their false Nature.

7. Also all Flatterers / Whoozes and Knaues / Lpers / Adulterers and Adulterices / Betrayers / Financiers ether Gileful-persons / and the Couetous / also the Idol-seruers / and all they that vse false Godseruices / together with the Man-slayers / Theeues / and Murderers : Yea / all whatsoeuer is false, vnfaithfull, oz deceitfull, will make-vpp its self soz to plucke thee vnto it. But make no account of all these, in the Time of thy Temptation / p Math. 13. 2. 1. Tim. 3. 2. 7 Math. 6. 6. Luk. 11. 2. Provinge / and Tribulation : but praye vnto God, that hee will p̄serue thee from their destructionable Wayes wher-into they wolde leade thee.

8. **T**herfoze : O thou prettious Man ; remember now in thy Temptation, the Sufferinge and Death of our Lorde Iesu Christ, how that hee hath endured the Temptation of the Wicked° and : when-as the Glozie was set before him ether proffered vnto him ; suffered that reprochfull Death of the Crosse, at the handes of Sinners : and is euenso : after his Resurrection frō the Death ; come againe vnto his Glozie and Lordlynes : and hath likewise : through his Death of the Crosse ; r Phil. 1. 2. Heb. 12. 2. Luk. 24. 2. Act. 1. 2. 1. Cor. 15. 2. Rom. 6. 2. Phil. 2. 2.

v Osa. 13. b.  
1. Cor. 15. f.  
2. 1. Tim. 1. b.  
Heb. 2. b.

vanquished \* the Death \* and broken the Bandes of them, \* which had the Power of Death.

y Rom. 6. a.  
Col. 1. b.  
Tit. 3. b.  
2 Rom. 6. a.  
Phil. 3. b.  
a Iohn. 3. a. 7. d

9. Thus hyde now constantlie in the Loue of Iesu Christ : and let it not be tedious vnto thee : O thou pactionous Man ; to suffer with Christ, soz to becom euensō baptised or \* washed in his Sufferinge or \* Death of the Crosse, with the pure \* Waters of the Seruice of Loue \* and purged from the Sinne. For ther is none other Waye / soz to bring thee againe vnto thy Loadlines.

b Iohn. 10. 14. a  
e Heb. 3. b. c.

10. Therfore ponder-well now thissame Waye : and looke-into the Death of the Crosse of our Lorde Iesu Christ, wher-thorowe \* thou must go \* and offer-vpp thy Suffr or Oblation, in the Guise \* or Oblation of Iesu Christ, if thou wilt com vnto the Life.

d Phil. 3. b.

D 11. Becom not seduced with anye other Pzastinge \* nor deceaued by the wylie and subtill Tonnges / nor-pet by fleash and Bloud. Seeinge ; doubteles ; that Those and all Such, \* derpde or lest-at the byright and true Death of the Crosse of Christ . and also boldlie sape vnto thee : Cast the Crosse : or the Passe-ouer which is taught thee out of the Seruice of Loue, to the Entraunce into the Life ; away from thee / and sauiour thyself / and lyue free.

e Rom. 1. a.  
Eph. 4. b.

12. With these or such-like seducinge Sayinges, steale they thyne Heart, from the Life that proceesbeth from God : and thou hydest euensō bounde with the Bandes of Death / and \* estraunged from the true Life of the newe Birth in Iesu Christ. From which Death ; which alwayes gnaweth / accuseth or grudgeth / and captueth thee ; thou canst

canst not be releaseth, without the Death or Pass-  
over of the Sufferinge of Christ.

13. Therfore let noman seduce thee: but be obed-  
ient vnto the Requiringe of the Service of Loue:  
easinge-vpp thy Crosse / and followinge after <sup>f Math. 16.d.</sup>  
Christ in his Death: and com euerso throug <sup>Luk. 9.c. 14.e</sup>  
hys Death, to the Renewinge of the Life. <sup>1. Pet. 1.c. 4.a</sup>  
namelle / to the newe Birth / or Resurrection of <sup>g Rom. 6.a.</sup>  
Christ from the Death: the which is the <sup>h Rom. 6.2.e.</sup> true  
freedome of all the Childzen of God / and God-  
his vpaight Lordshynes or Glorie in Iesu Christ,  
and in all his Holynes.

14. **D**ee beloued heartes, com now all in E  
such-wise vnto the Glorious-lordshynes  
of God the Father: and feare not, to suffer with <sup>i Rom. 8.b.</sup>  
Christ in the Holie. For throug his Sufferinge <sup>2. Tim. 1.b.</sup>  
in the Holie, hee will make you <sup>2</sup> Kinges and <sup>k 1. Pet. 1.a.</sup>  
Priestes, vnto his God: and Rulers on Earth / <sup>Apo. 1.a. 5.b.</sup>  
for to beare the Dominion vpon the Earth, with  
the liuinge God and his Righteousnes / to the  
Treadinge-downe of the Sinne / Death / Deuell /  
and Hell / which haue destroyed or corrupted the  
Earth, with their Iniquitie and Vngodshynes  
and raigned therouer with Vnrighteousnes / To  
thende that they beare-rule<sup>l</sup> no-moze ouer thesame: <sup>l Rom. 6.b.</sup>  
but that God with his Holynes, may raigne  
euerlastingle vpon the Earth / and the <sup>m Math. 6.b.</sup> Will  
of God the Father be accomplished on  
Earth, as in Heauen.

Take it to heart.

CHARITAS EXTORSIT PER HN.



Our Heart, is the Mide of God most-hie.  
 Our Beinge amiable, as the sweete Lillie.  
 Our Faithfulnes/Loue/and Trueth vpzight,  
 To Gods Light/ Life/ and Cleernes bzight.



